

EXPERT OPINION OPPOSES ADMINISTRATION'S PHILIPPINE POLICY

Men Like Bishops Brent, Fallows and Oldham and Joseph R. McLaughlin and Judge Odlin Think Filipinos Unfitted as Yet to Take Charge of Their Own Affairs.

PRESIDENT WILSON'S new policy toward the Philippine Islands, which provides that whenever feasible the Filipino be preferred to the American as an official, is the subject of much criticism these days.

The new Governor General, Francis Burton Harrison, of New York, announced the forthcoming policy of the administration immediately upon his arrival at Manila. The action of the President in passing the control of the insular government over to the natives was made the subject of discussion by several prominent men at the Lake Mohonk Conference of Friends of the Indian and Other Dependent Peoples.

Joseph Rogers McLaughlin, a student of Philippine affairs, who has been twice in the islands, gives his impressions of the effect of the new policy as follows:

"What information, may we ask, has the administration as to conditions in the Philippines that warrants it in taking the perilous step of surrendering our guardianship of these people by giving the natives absolute control of the Legislature, the lawmaking body of the insular government? Upon whose demand is this important innovation made? Did the President, in formulating his policy, base it upon the recommendation of the retiring Governor General or of any one associated with him in the government there? Did he base it upon the advice of the Americans living in the Philippines—the missionaries, the clergymen, the bishops, the judges, the physicians, the educators, the investigators, or the men of business who have their money invested there? Evidently not, for almost a man they are against the proposal.

PUZZLE—FIND THE MOTIVE.

"I think it will have to be admitted by the most ardent friends of the administration that its action is not based upon that careful investigation which the country had a right to expect the country would receive. Being forced to the conclusion that the action is not based upon results brought out by investigation or upon the advice of those who are in a position to know the needs of these people, some other motive must be assigned for it.

"Political expediency can hardly be the reason. That would be too humiliating. It is true that the Democratic platform of 1912 contained a minor plank on the Philippine situation, but I deny that the people of the United States in the last Presidential election expressed a wish that the Philippines should be abandoned or that the work already accomplished should be sacrificed or imperiled, or that there should be any radical change in their form of government.

"So far as that question is concerned the election meant nothing. The subject did not engage the public mind. It was not an issue in any proper sense, and even if it were an issue it cannot be said that it received a majority approval, inasmuch as the platform of which it formed a part was not endorsed by a majority vote.

"The present proposal must proceed upon the theory that these people are competent to accept and properly use the authority conferred; that they possess that stamina, that moral and intellectual fibre, that quality of independence of character that fits them for political independence. If that were true there would be no objection to it. What are the facts? Their history should throw some light on the subject.

"What have the Filipinos accomplished? For more than three hundred years they have been a Christian people—devout Catholics. Their religion came to them through the efforts of the early Spanish missionaries. Yet in these three centuries they have added nothing to the Church, and no Filipino has risen to a high place in it. The wars which have frequently occurred for religious freedom and freedom of thought in other parts of the earth in that long space of time have had no place in their history. They have

merely followed where others have led. "There were at their disposal in the city of Manila Spanish universities, even before our own great institutions of learning were founded, yet they have contributed nothing of importance to education. They have produced no great scholars, statesmen, leaders of thought or men of letters.

"As a people living in the open and close to nature, they are musically inclined, and music plays a considerable part in their daily life. No village is without its orchestra. They have an easy mastery over the most difficult musical instruments, but they have no composers of music, or musicians of fame. The Philippine Constabulary Band is a musical organization of some note, but even that is led and directed by an American negro.

"In the realm of business their dependence is even more pitiable. They have no Filipino bank. They have no wholesale establishments engaging in trade. They take no part in foreign commerce and they develop no industries. In all of these things they are a mere negligible quantity. It might be supposed that in the minor trade pursuits they would have some place. But here again we are disappointed, for almost the entire retail trade of the islands is in the hands of the Chinese.

"Does this situation not reveal a condition of impotence? Does it not show the absolute helplessness of these people? How can the superstructure of a national independence be placed upon such a foundation. For the last three centuries all the initiative, all the enterprise, all the progress of the Philippines has proceeded from sources without. They have never shown any self-reliance or ability to stand alone. How the quality of independence, political or otherwise, is to be injected into a people who by reason of training and habits for centuries have no independence is a matter that passeth understanding.

"I am trying to point out the fallacy of the endeavor to build an edifice without a foundation. There are many other reasons why independence at this time would be both impossible and disastrous, but time forbids more than a brief mention of some of them. As a people they have no homogeneity. They are separated in many ways.

"The numerous islands have little relation to each other, and even on the larger islands the people are separated by mountain ranges and vast wildernesses through which there is little or no means of transportation or communication. But, more than all, they have no common language. They consist of many tribes speaking many dialects. There is no unity, either physical or of purpose—no common feeling.

"The figures for the second half of the year are expected to be even more impressive. That it is paying in Brooklyn is shown by the fact that elaborate plans are now being made for continuing the campaign there and enlarging its scope.

The first step of the museum was to send lecturers to the schools. It was no easy thing, in the beginning, to map out a lecture on the avoidance of accidents which would interest as well as instruct children from the ages of four and a half up to seventeen and eighteen, for the work extended from the kindergarten to the high school.

The object, of course, was to put into concrete form such rules as would safeguard the children in their daily life, to hold these rules together by a simple constructive talk, and to eliminate as far as possible the use of the word "don't," that word always recalling the historic lady who, upon her departure from home, said to her children, "Don't put beans up the baby's nose"; disastrous results to the infant thereupon following the negative suggestion.

Each lecturer, to illustrate her instructions and stimulate the children's interest, used a small wooden model of a trolley car, this car being later left in the school for a time as a reminder of the talk. She also carried other objects with her, such as a small gas stove, electric wires, signs and charts, for the talk by no means stopped with the dangers

of the street, but included those of fire as well. A series of "safety" pamphlets, showing in story and picture the various accidents and their causes, were given the children, and each child was presented with one of the red "safety" buttons which have become familiar everywhere in Brooklyn.

The traffic rules, illustrated by dramatic stories from the daily papers and happenings in the schools themselves, were very simple. Where a "don't" became actually necessary, its reason was always carefully explained or given by the children themselves. In fact, the reason for everything was dwelt upon constantly.

The principal rules follow: Wait until the car STOPS before getting on or off. Keep your head and arms INSIDE the car windows. Never stand or sit on a car step. In getting OFF a car: Left hand on the handle, left foot on the step, right foot on the ground and face the way the car is going. Carry your bundles in the RIGHT hand.

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Always WALK across a street. IF THERE ISN'T TIME TO WALK, WAIT. The fire rules included the following: Always buy SAFETY matches.

Always put out a lighted match before throwing it down. If you see a lighted match, cigarette or cigar on the floor or street step on it and put it out. In lighting the oven of a gas stove, ALWAYS OPEN the oven door first, to allow the escape of any pent up gas. If you find your clothing on fire, IMMEDIATELY throw yourself on the floor or ground and ROLL until you SMOTHER the fire. RUNNING ONLY FANS THE FLAMES!

That last rule recalls an incident in one of the kindergartens. The lecturer had been leading the children on to think out for themselves what they would do if they found themselves on fire. They had told her that the way to put out a lighted match was "to step on it," and from this one six-year-old had deduced that therefore if he were on fire he would lie down on the floor and "step on the fire with my whole body."

This brought out the rolling on the floor and its reason easily and naturally, but one small girl would not have it so. She had been very talkative, anyway, concerning what her "mamma" thought and did, and she now rose and announced decisively: "My mamma never permits ME to roll on the floor!"

The lecturer promptly abandoned the topic because of a fear that the entire class would become demoralized. From the kindergarten comes another story of a child with opinions of his own. In this case the lecturer had been telling the little ones:



Joseph Rogers McLaughlin



Bishop Samuel Fallows and his wife



Bishop Brent



Judge Odlin



Francis Burton Harrison



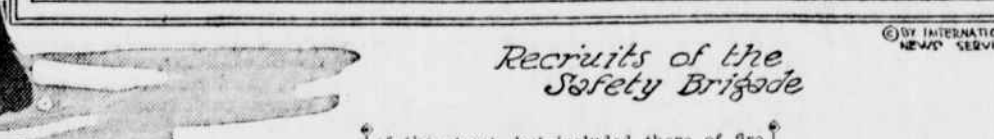
Student of Philippine Affairs



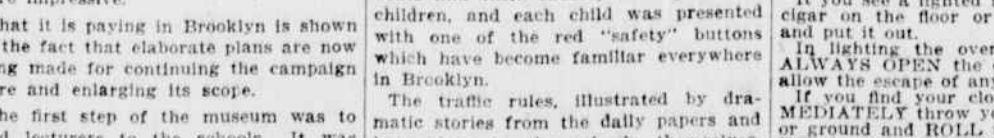
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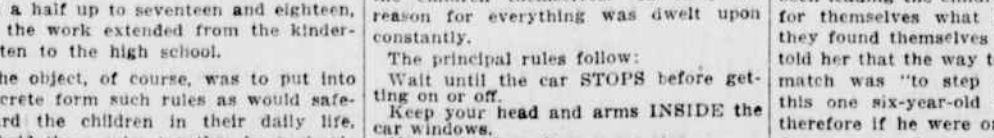
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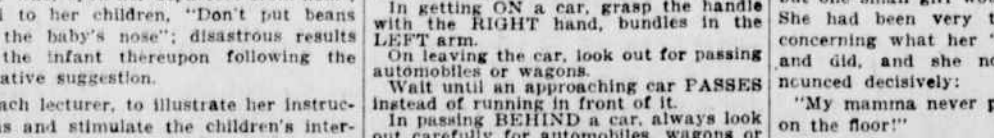
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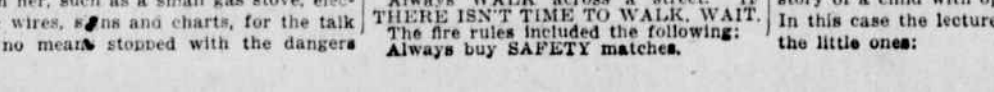
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Leading Students of Insular Conditions Express at Lake Mohonk Conference Their Views on New Born Plan to Give Philippine Natives Lawmaking Powers.

pose has been to give them a better government. Nay, our aim was to give them the best government enjoyed by any dependent people on the face of the earth. We have done that. To strike that government down, or to impair its usefulness in the great work of human uplift in which it is engaged, is criminal."

Judge Arthur F. Odlin, of Florida, for six years judge of the Court of First Instance, Philippine Islands, said: "I take it for granted that the issue soon to be determined by the Congress

per cent of the adult inhabitants can read and write, either English or any common tongue, and use the ballot with a decent degree of intelligence, they should be given the opportunity to decide for themselves if they desire an independent government. It ought not to be imposed upon six millions at the request of a few thousands."

BISHOP OLDHAM'S WORD. The Right Rev. W. F. Oldham, Methodist Episcopal Bishop for Southern Asia, 1904-12, his diocese including the Philippines, said he "would yet counsel delay for the following reasons:

"First—The Filipino has done well under direction. The pupils have been singularly attentive and receptive. But the teacher has been constantly in evidence, and in accounting outcomes this should not be overlooked. Much distance has been travelled. Much yet remains before the end appears in sight.

"Particularly is this true in the recognition and in the safeguarding of the rights of the common people. Before the American advent a very great gulf separated the comparatively well born and well to do from the masses. The latter were almost wholly uneducated and submissive to direction. Ignorant of their rights and unable to defend them, they were voiceless and oppressed. Derived from the Malay tribes, the tribal arrangement has ever been in the background of their thinking. In contact with Spanish aristocratic ideas, even the tribal thinking has degenerated. Submission to the ilustrado and the jefe or political boss has taken the place of tribal devotion to the Penguian.

"And the worst of it is that not only does the poor peasant consent to the illegal domination of a nearby boss, but he has not yet got it into his thinking that he acts unworthily in consenting to such overriding of his rights and personal interests.

"The public school system, bringing education to this man's door, has begun to awaken him from this slave attitude. But during the thirteen or fourteen years of this system less than one-third of the children of the islands have been to school, and of this one-third a small proportion is of the class referred to. What is needed is a nation-wide school system, until these peasant farmers, fishermen and others shall also learn that they are men with rights, and learn how to assert and defend these rights in legitimate ways.

MORE TIME NEEDED. "Second—There is a second reason, and that is, the generation that now has the direction of affairs is Spanish-trained. The Americans, with their ideas of democracy, their public schools, etc., have been present but fifteen years. The oldest school product is not much over twenty-five years of age. It is the man of the generation preceding which would immediately come to the direction of affairs. One of the early things that would happen would be the setting aside of the English language and a return to the Spanish and to the ideals of the older civilization.

"What is needed, therefore, is, first, that the school system be extended sufficiently to take in all the children of the Filipino race. Second, that a time be set sufficiently far ahead, say thirty years hence, by which time the present generation of English trained youth would be

at Washington is this: Shall there be made any definite, concrete, agreement for the independence of the Philippine Islands?

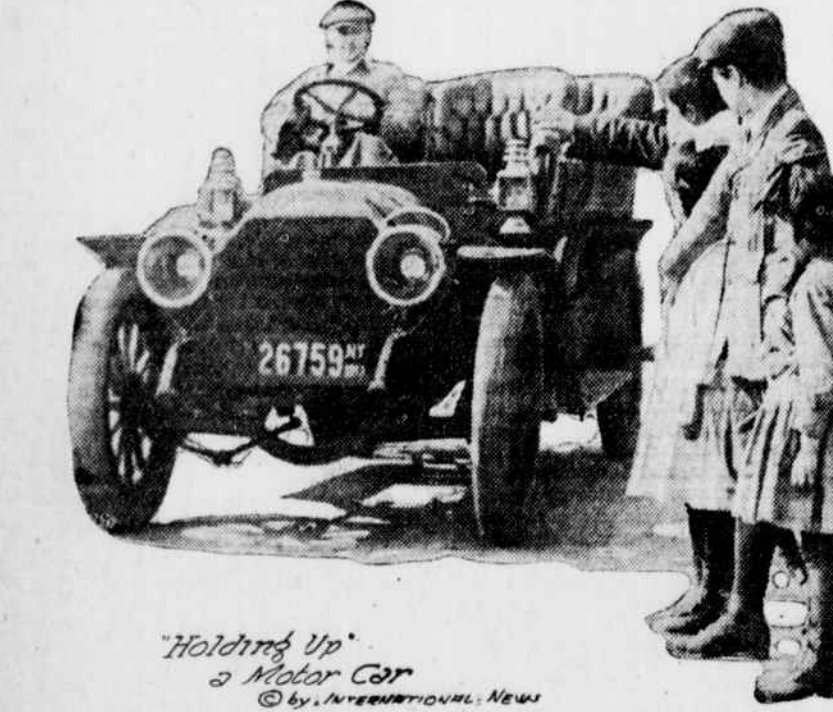
"In expressing my own hope that no such step be taken for at least twenty-five years, I beg you to credit me with being a friend of the Filipino people, with whom I was closely associated for almost six years, and from whom I received most unvarying courtesy and generous hospitality. For these masses I have profound sympathy, united with a deep admiration for their patient struggling, and a firm confidence in their future upliftment, always provided that the United States government will not abandon them to the small group of politicians who are doing all the shouting for independence.

"And now we hear that the one safeguard which we have been careful to maintain at Manila all these years is to be thrown away. Public announcement has been made that very shortly the majority of the Philippine Commission are to be natives. I truly would like to believe that this step will help the situation, but I am convinced that it is a most dangerous experiment.

"Any advance movement toward freedom such as this should be delayed until our schools have had time to teach the A B C of government to the rising generation. Then, after 40, or 50 or 60

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MAKING GUARDIANS OF STREET SAFETY OF BROOKLYN CHILDREN



IN the course of the year 1912, in New York City alone, 2,836 persons were either killed or injured by the ordinary traffic of the streets—an average of nearly eight persons a day. A large percentage of these were children. Automobiles killed 221 pedestrians and injured 1,342; wagons killed 177 and injured 317, while trolley cars killed 134 and injured 704. Manifestly, these deaths and injuries represent a clear loss to the community in which they occur.

It was the recognition of this loss which started the American Museum of Safety on the children's safety crusade, a crusade conducted in the schools of Brooklyn and New York in co-operation with the Board of Education and the Brooklyn Rapid Transit system.

The American Museum of Safety is an institution devoted to the safety, health and welfare of industrial workers, so that an attempt to reduce this useless loss of life and limb came well within its scope, and in dealing with the question of safety in the streets the logical beginning seemed to be with the children. Accident prevention being primarily a matter of education, the hope for sound and efficient citizens in the future lies in training the children of the present generation to think and act along lines of safety and caution on the streets and in their homes.

The museum, therefore, applied to the Board of Education for permission to lecture on safety and caution in the schools. This request the board readily granted.

The museum found upon analysis that of all the accidents laid at the door of the street railway companies only 17 per cent were traceable to carelessness on the part of the motorman or conductor; on the other hand, 83 per cent were due entirely to the carelessness of the pedestrian.

The damage suits resulting from these accidents were usually won by the car companies when they were able to prove the negligence of the pedestrian, but only after long, expensive battles in the courts. Therefore each accident represented loss to the company, to the community and to the individual.



Recruits of the Safety Brigade

of the street, but included those of fire as well. A series of "safety" pamphlets, showing in story and picture the various accidents and their causes, were given the children, and each child was presented with one of the red "safety" buttons which have become familiar everywhere in Brooklyn.

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Small Officers of the Safety Crusade

"Tell mother to carry her bundles or the baby in her RIGHT arm when she gets off the car!" One of the little boys spoke up suddenly.

"I know a better way'n that!" He was permitted to tell his way. "You tell the conductor you want to get off," he said. "Nen he rings the bell, 'nen the car stops, 'nen you give all your bundles to the conductor to hold, an' you get off the car, 'nen he gives you back your bundles."

All of which indicates a fair amount of generalship on the part of "mother." That part of the talk on which the rest was based, as it were, varied with the ages of the children addressed. With the younger ones the more satisfactory results were usually reached by calling the whole movement that of an army and impressing on each child that he was a soldier, a soldier for safety, and that his part was "to think safety, to act safety, to set the safety example," so that he could do his share toward protecting his country from danger.

With the older ones the soldier idea was discarded because it implied obedience, a looking toward another for orders; the idea of the lecturers was

rather that the initiative and sense of responsibility of each child should be developed, that he should be taught to think for himself and to act intelligently in emergency. They worked, therefore, along the lines suggested by Arnold Bennett's "The Human Machine," modified to suit the exigencies of the situation.

Beginning with the question "How would you like to own a big, beautiful \$5,000 automobile?" one lecturer talked to them about the skill and intelligence it took to run a machine with safety to one's self and others. From that shifted the talk to their own small machines, their bodies, which required more skill and intelligence to run with safety in the city streets, and which were more valuable to them than even a \$5,000 automobile, in that no money could ever replace the parts that were lost in a "smash-up."

Another line on which the lecturers worked was the children's interest in baseball and athletics. The mere mention of personal medals to be won and trophies to be brought back to the school brought prizes for running and jumping brought enthusiastic response. So their desire to excel in those lines was the keynote to

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